

520 A
S E R M O N,

PREACHED BEFORE

THE SOCIETY IN SCOTLAND FOR PROPAGATING CHRISTIAN KNOWLEDGE,

AT THEIR ANNIVERSARY MEETING,

IN THE HIGH CHURCH OF EDINBURGH,

THURSDAY, JUNE 6. 1782.

BY THE REV. MR. WALTER M'ALPINE,

ONE OF THE MINISTERS OF CULROSS.

EDINBURGH:

PRINTED FOR THE SOCIETY; AND
SOLD BY WILLIAM GRAY.

M,DCC,LXXXII.



Edinburgh, June 6. 1782.

AT a General Meeting of the Society in
Scotland for propagating Christian Know-
ledge,

RESOLVED,

That the Thanks of this Society be given
to the Rev. Mr Walter M'Alpine, one of the
Ministers of Culrofs, for his excellent Sermon
preached this day before them; and that he
be desired to permit the same to be printed
for the use of the Society.

JAMES FORREST, *Clerk.*

THE

OF

THE

THE

THE

THE

A

S E R M O N, &c.

I. CORINTHIANS, iii. 16.

*Know ye not that ye are the Temple of God,
and that the Spirit of God dwelleth in
you?*

AND will God, indeed, condescend to dwell with men? Will the Almighty, most perfect and pure—who is Light, and dwelleth in light—vouchsafe to manifest his gracious presence to the frail inhabitants of the dust?

Behold what manner of love is this which the Father hath bestowed upon us? Surely, when we contemplate the ineffable glory
of

of his nature; when we reflect again upon our own weakness and unworthiness, with just admiration may we exclaim, " Lord, " what is man, that thou art mindful of " him, or the son of man that thou shouldst " visit him ?"

With such sentiments as these does it become us to receive the grace of God manifested in the gospel, and which a due consideration of the benefits arising from it cannot fail to inspire.

That these sentiments may be the more deeply impressed upon our mind, and made to produce their proper effect upon our temper and character, it is proposed, in the following discourse,

1st, To consider more particularly who these persons are to whom the Apostle may be supposed to address himself in the words of the text.

2^{dly},

2dly, To shew what may be implied in this high title or privilege to which such persons are advanced.

In the *third* place, the advantages resulting from it.

And then conclude with pointing out the leading dispositions and duties, to the exercise of which, the conscious possession of this privilege, and of the advantages resulting from it, must necessarily tend to excite them.

It is *first* proposed to consider the persons to whom the Apostle is addressing himself in the words of the text. Now these we cannot suppose to be confined to the particular Church to which this epistle is directed, or even to those of the age in which the Apostle himself lived, but must include, in general, all true Christians. “Whosoever shall confess,” says John, in his 1st Epistle *, “that Jesus is the Son of God,
“ God

* iv.—15.

“ God dwelleth in him, and he in God.”
 But, at that period of Christianity, to confess Jesus before men, or to make an open profession of his religion, was the highest testimony of regard that could possibly be shewn him. It was a proof, not only of candour to receive the truth, but also of firmness and fortitude to adhere to it, in defiance of temptation and danger. Hence it is proposed by this Apostle as a complete evidence of that uprightness of soul which God ever approves of, and with which he delights to dwell. “ Whosoever denieth the
 “ Son,” says he *, “ the same hath not the
 “ Father; but he that acknowledgeth the
 “ Son hath the Father also.”

Even under former dispensations, we are assured, that God did not deny his Spirit to those who made a proper improvement of the light and advantages which they then enjoyed. For, not to insist upon those supernatural aids, and intimations of the
 Divine

* 1. John, ii. 23.

Divine will, to which some of the more virtuous among the Heathens pretended. Have we not the exprefs declaration of God himfelf for thefe manifestations of his grace to his faints, or fincere fervants in every period? Thus Enoch and Abraham are faid to have walked with God, or to have enjoyed the confcioufnefs of his prefence and friendship; and to the children of Ifrael he is reprefented as promifing, that, if they walked in his ftatutes, and kept his commandments, he would walk among them, and dwell among them; that he would be their God, and they fhould be his people. And ftill more largely is this promife expreffed; with a more particular description of the character to which it belongs, in the prophecies of Ifaiah, “ Thus faith the
 “ Lord, The heaven is my throne, and
 “ the earth is my footftool: Where is the
 “ houfe that ye build unto me, and where
 “ is the place of my reft? for all thofe
 “ things hath mine hand made, and all
 “ thofe things have been, faith the Lord.

B

“ But

“ But to this man will I look, even to him
 “ that is poor, and of a contrite spirit, and
 “ that trembleth at my word *.” In a
 word, the spirit of God being universally
 diffused, and acting with unceasing energy,
 is ever ready to take up his abode with, or
 to afford his influences to those who do not
 obstinately resist his power. Behold, “ faith
 “ the Spirit, I stand at the door and knock.
 “ If any man will hear my voice, and open
 “ the door, I will come into him, and sup
 “ with him, and he with me †.”

Whosoever, more especially under the
 light of the gospel, where the promises of
 God are more ample and clear, is willing
 to open his eyes to its enlivening rays, and
 to submit his heart to its influences; to
 such a one do these words of the Apostle
 in the text peculiarly belong. Whosoever
 is conscious of possessing an unfeigned re-
 gard to Christ in his heart, whom neither
 fear,

* Isaiah lxvi. 1.

† Rev. iii. 20.

fear, nor false shame, nor any temporal consideration, can restrain from avowing this regard before the world; above all, whose faith and zeal are displayed by corresponding habits of virtue, adorning their profession, and demonstrating their sincerity, in such may the Spirit of God be said to dwell, according to his own express declaration, and they are his temple. “ If a
 “ man love me, (said our Lord) he will
 “ keep my words, and my Father will love
 “ him, and we will come unto him, and
 “ make our abode with him *.”

I proceed now, in the *second* place, to shew what may be implied in this high title or privilege to which the persons whose character has been described, are here said to be advanced.

Now, it is obvious, that, by these metaphors of the temple of God, and the habitation

* 1 John iv. 23.

tation of his spirit, by which the condition of the true Christian is denoted, is meant to be expressed that intimate union and fellowship with God, to which he is admitted by the knowledge and faith of the gospel.

The meaning of the word *temple*, is that of a place consecrated to devotion, where, it was formerly supposed, the Deity manifested his peculiar presence, to hear and to answer the petitions that were put up to him, and whither the pious worshipper frequently resorted, that he might acknowledge his dependence upon him, express his gratitude for the benefits he had received, and implore the continuance of his protection and favour: But the God of the Christian is no longer conceived to dwell in temples made with hands, neither is his gracious presence supposed to be confined to any particular place; but, as he is every where to be discerned by the eye of faith; so also to the sincere worshipper, is
there

there a constant access to his love and friendship, by that new and living way which Christ hath consecrated in his own blood. ' The hour cometh, (said our Lord) ' and now is, when the true worshippers ' shall worship the Father in spirit and in ' truth*.' Therefore, in the breast of such a one, there is a continual sacrifice offering up to heaven, a never-ceasing service of prayer and of praise, ascending as a continued stream of incense before the throne of the Most High : For, whether he considers the immensity of the Divine perfections, as these are manifested in the magnificent works of creation, or the still more engaging and conspicuous display of them, in the plan of our redemption by Jesus Christ, including the boundless prospect of immortality, every thing appears to be full of wisdom and of goodness, exciting admiration, and demanding perpetual praise. Not satisfied, therefore, with the public exercises

* 2 John iv. 23.

ercises of religion, in which, however, he still rejoices, and finds a constant source of improvement and of comfort; even in the ordinary intercourses of life, his mind is directed towards God. In every object and event he beholds a superior, though invisible power, presiding in the universe, overruling all events, and directing inferior agents and second causes to the highest perfection and felicity of the whole. Wherefore God may be said to dwell with him, and he with God, because he sets the Lord always before him, sees him in every thing, and acknowledges him in all his ways; and, when far removed from the world, its noise, its cares, and its follies, offers up from his heart, as from a consecrated temple, his silent, but purest and most elevated hymns to the Father of mercies, and the compassionate Redeemer of the human race, saying, in the language of sacred rapture, "My soul doth magnify the Lord, and my spirit rejoiceth in God my Saviour."

But,

But, *2dly*, upon this head, to be the temple of God, and to have his Spirit dwelling in us, must likewise undoubtedly mean to resemble him in our disposition and temper, to be kind and merciful, as our Father in Heaven is merciful. This was the evidence to which our Saviour constantly appealed for his being one with the Father. “ If I do not the works of
 “ my Father,” says he, “ believe me not;
 “ but, if I do, though ye believe not me,
 “ believe the works, that ye may know
 “ and believe that the Father is in me, and
 “ I in him *.” By this, also, as the most infallible proof, may we be ascertained of his gracious presence with us, and the fellowship of his spirit. “ Hereby know we,” says his inspired Apostle, “ that he abideth
 “ in us by the spirit which he hath given
 “ us.” But what is that spirit? Hath it any mixture of malice in it, or can it take up its abode with the proud and selfish heart?

* 1 John, iii. 24.

heart? Is it not a spirit of meekness, like that of Jesus, and of tender compassion; of pure and fervent love, rejoicing in every opportunity of doing good, yet rejecting all ostentation; not satisfied with conferring temporary benefits, but desiring to render men completely and everlastingly happy; to inspire them with peace in their own mind; to unite them in kind affection one to another, and to reconcile them to God; in a word, walking among men like an invisible, but ever working Deity, to alleviate the distresses of life, and to dissipate before them the darkness of death?

When the person endowed with such dispositions not only delights in the exercise of them, but is willing, in their service, to sacrifice the indulgences of luxury, of selfishness, and of sloth; when his charity has power to lead him into the haunts of wretchedness, to visit the lonely cottage, and the bed of distress; causing him to open not only his hand but his heart to
the

the afflicted, and to pour forth his prayers with his tears. How soothing and confidential is the intercourse, which, from this humble, but instructive vale, he is enabled to hold with God ! How graceful does the garb of humility then appear to him ! How blessed are the merciful ! With what aversion does he then put far from him all malice and all pride, every turbulent and unhallowed passion, praying, that his breast may never more be ruffled with their pestilential blast ! Is it not, then, the ardent desire of his soul, “ Lord, let this peaceful
 “ spirit, which I now feel, henceforth abide
 “ with me, and this divine love be more and
 “ more shed abroad in my heart ? ” “ For God
 “ is love, and he that dwelleth in love
 “ dwelleth in God, and God in him.”

But, in the *third* place, upon this head. By the presence of the Spirit of God, which the Christian is said to possess, must likewise be meant, that such as are thus favoured by him, are habitually directed by

C

his

his unerring counsel ; that they are strengthened and supported by his grace. “ A good
 “ man’s steps (says the Psalmist) are order-
 “ ed by the Lord, and he delighteth in his
 “ way ; although he fall, he shall not be
 “ utterly cast down, for the Lord uphold-
 “ eth him with his hand.” Though man
 is endowed with reason to direct his conduct, and with conscience to restrain and regulate his passions, yet how often is he taught, by experience, that these, of themselves, are by no means sufficient for his safety, amidst the dangers and snares to which he is exposed. How many instances occur, almost to every man, when, through his ignorance of futurity, to which reason cannot penetrate, he is quite at a loss to decide which is the safest course to be pursued by him ; yet the whole success of life, nay, life itself, perhaps, depending upon his choice ? And may not the firmest purposes of human virtue be surpris’d and overpowered in a moment, by the violence of some unexpected temptation ? But,
 in

in the all-seeing eye of God there is nothing uncertain, nothing contingent ; and, to those with whom he dwells, and who wait for his counsel, how easy is it for him to dissipate the mists of ignorance and of passion, making the way plain before them, and, insensibly inclining them to that which is safest and best ? “ For the hearts of all
 “ men are in his hand, and he turneth
 “ them whithersoever he will, as the rivers
 “ of water.”

Are his Providence and care conspicuously displayed in the government of nature ? and can we conceive that he will remain indifferent to the conduct and fate of his rational offspring, for whose subserviency and use we can only suppose the material world to have been formed ? No man ever became eminently great or good (said the antient proverb, it was the voice of Reason, and of Nature) without the inspiration of Heaven. “ I will bless the Lord, who hath
 “ given me counsel,” said the Psalmist,
 “ My

“ My reins also instruct me in the night
 “ seasons. Thou wilt shew me the path
 “ of life.” Thus, we see how reason, ex-
 perience, and the whole course of nature,
 all concur with the declarations of God in
 his word; that, with those who are will-
 ing to open their heart to his Spirit, and do
 not obstinately resist his influences, he will
 not only dwell, but will likewise manifest
 himself their constant guardian and guide.
 “ I will instruct thee, and teach thee, (says
 “ he) in the way that thou shalt go: I
 “ will guide thee with mine eye.” “ If a
 “ son ask bread, (said our Lord *,) will he
 “ give him a stone, or if he ask a fish, will
 “ he give him a serpent? If ye then, being
 “ evil, know how to give good gifts unto
 “ your children, how much more shall
 “ your Father which is in heaven, give
 “ good things, (or, as it is elsewhere ex-
 “ pressed) his holy Spirit to them that ask
 “ him *?”

* Matth. vii. 9.

I proceed now to the *third* general head of discourse, namely, To show the advantages resulting from the possession of these privileges, the nature of which I have been endeavouring to explain.

One unspeakable benefit arising from these to the Christian is, that refined pleasure which he derives from communion with God, in the exercise of the devout affections. This is an advantage, it is true, which the grovelling and corrupt mind cannot comprehend. It is a joy which the stranger to religion and to sober thought, doth not intermeddle with; but, to those whose minds have been enlightened and purified by divine grace, this is a pleasure infinitely more perfect than all the delights of sense can confer upon the children of this world.

Is it acknowledged, that there is a real, a refined pleasure, in contemplating an amiable, a respectable human character, in
 having

having access to the person possessed of it, in conversing with him as our friend? How gladly do we embrace every opportunity of meeting with such a one, of opening our hearts in confidence, and unfolding all our state to him; our hopes, our fears, our pleasures, our pains, all our desires and expectations, with a perfect assurance of his affection to enter into all our concerns? And, can we doubt, that all this, in its highest perfection, is felt by the pious Christian, when, in the exercise of unfeigned devotion, he pours out his soul to God? “ Lord, (doth he not then say) it is good
 “ for me to be here, with thee is the pure
 “ fountain of light; in thy presence there
 “ is fulness of joy; at thy right hand there
 “ are pleasures for evermore.”

In the *second* place, upon this head, Does the presence and fellowship of the Spirit of God, which the Christian enjoys, imply that a similar temper to that of the Almighty habitually prevails in his mind;

mind; that he is renewed after his image? must it not be allowed, that the very possession and exercise of such a temper is, in itself, an inestimable blessing? For, let us reflect when it was that we tasted the most serene and unmixed satisfaction of mind; was it not when, after a proper and faithful discharge of our duty, we have been at peace with ourselves, and at peace with all around us, when all malice, and rancour, and pride, have been banished from our breast, and our hearts have been filled with perfect benevolence and love? How soothing has it been to our mind, when, in such a state of inward tranquility, founded upon reflection and conscious duty, even “to weep with those that weep,” and to walk, for a season, with the afflicted, in the valley of tears, and, from the generous meltings of our own heart, to elevate our desires and our hopes to God for his mercy to interpose, in some future period, in behalf of his afflicted children, and to deliver them from all their distresses? Can the thoughtless

less joy of riot and of dissipation, of loud and unfeeling laughter, which is but as the crackling of thorns under a pot, be once compared with that godlike joy which springs from the exercise of pure and benevolent affection? It is as the dew of heaven descending upon the hills of Zion, diffusing around it both delight and nourishment, and elevating the soul in grateful adoration to the giver of all good. “As
 “ for me, (says the Psalmist) I shall behold
 “ thy face in righteousness; when I awake
 “ I shall be satisfied with thy likeness.”
 And, saith the Apostle, “The fruit of the
 “ Spirit is love, joy, peace, long-suffering,
 “ gentleness, goodness, faith, meekness,
 “ temperance.”

In the *last* place, upon this head, As, by resembling God in his goodness, which is the native fruit of his Spirit, the Christian is inspired with an enlarged and generous delight; so also, being led by the same Spirit in the paths of righteousness, his heart is thereby established in a well ground-
 ed

ed peace, and in the full assurance of the protection and blessing of heaven. Great peace they have who love the law of the Lord, and nothing shall offend them. “ Brethren, (said an inspired Apostle) If “ our own heart condemn us not, then “ shall we have confidence towards God.”

Can the friendship of man, or any external advantages of fortune, confer upon those that trust in them, that substantial and lasting enjoyment which is thus derived to the Christian, from the conscious presence and friendship of God? which infallibly conducts his steps in the peaceful paths of integrity and honour; which frees his mind from the most painful passions, those of remorse, and shame, and fear; affords him the most soothing consolation under affliction, his heart being still stayed on God; and enables him to look forward through life, and even to death itself, with enlivening confidence and hope; for, can it be, that the friends of God, or those

D

who

who are the real objects of his love, shall ever be left by him wholly desolate, or suffered to fall a prey to corruption and death? surely his mercy will still follow them, and they shall be admitted to dwell with him for evermore ; for, either there is no God, or his mercy to those who fear and serve him shall never end : Therefore, (said the faithful, though afflicted Job)

“ Though thou shouldest slay me, yet will
 “ I trust in thee.” “ Let not your heart
 “ be troubled, (said our Lord) ye believe
 “ in God, believe also in me ; in my Fa-
 “ ther’s house are many mansions ; if it
 “ had not been so, I would have told you :
 “ I go to prepare a place for you, and if
 “ I go to prepare a place, I will come a-
 “ gain and receive you to myself, that
 “ where I am, there you may be also.”

“ Blessed is the man, therefore, whose
 “ God is the Lord, the Lord will keep him
 “ in perfect peace, whose mind is stayed on
 “ him : He shall be with him in fix trou-
 “ bles, to deliver him, yea, in seven, there
 ‘ shall

“ shall no evil touch him.” He shall guide him by his counsel through life, and afterwards receive him to glory. He shall cause him to go forward from strength to strength, till he is fully renewed after his image, and, at length, is brought to appear before him perfect in Zion.

I shall now conclude this discourse, by pointing out the leading dispositions and duties to which a due consideration of these advantages, which have been enumerated, may be supposed to excite us.

One disposition, more especially, that may be supposed to prevail with us is, that of thankfulness. Thankfulness to God, who at first framed us with such powers, and for such refined enjoyments; thankfulness to Christ, by whose unparalleled love and compassion we are again restored to the possession of these privileges, after that, by the depravity of our nature, they
had

had been, in a great measure, forfeited and lost.

There is no quality by which man is so much characterised and distinguished, as by that of devotion ; by which, beside the pleasures of sense, of society, and of friendship, he is enabled to elevate his mind to the invisible source whence all these are derived to him. He can rejoice in contemplating the communications of divine love, as these are diffused, not only to himself, and to the creatures of this earth, but through the whole visible creation : Nay, he can penetrate by reason and faith, far beyond the power of vision and the bounds of space, even to immensity, and beyond time to eternity. By this faculty, he becomes a citizen, not merely of this world, but of the universe. He is associated with the whole intelligent offspring of God, uniting his devout adorations with theirs to the universal Parent of life and of happiness. By this, at length, he can enter in-
to

to the plans of infinite beneficence and wisdom, and is enabled to taste of that pure joy which proceeds from the exercise of perfect love. “ Beloved, (says an inspired “ Apostle) now are we the sons of God, “ and it doth not yet appear what we shall “ be ; but, we know, that, when he shall “ appear, we shall be like him, for we “ shall see him as he is.” And can we reflect a moment upon this exalted faculty, these sublime pleasures and enlivening prospects which spring from the exercise of it ; more especially, can we reflect upon that divine plan of redemption through Jesus Christ, by which we are restored to our forfeited privileges and hopes, without feeling ourselves powerfully disposed “ to “ shew forth the praises of him who hath “ called us out of darkness into his mar- “ vellous light,” saying, in the language of celestial rapture, “ To him that loved “ us, and washed us from our sins in his “ own blood, and hath made us kings and “ priests unto God, and his Father, to “ him

“ him be glory and dominion for ever and
 “ ever, Amen.

In the *second* place upon this head : Are we seriously persuaded, that, in the conscious presence and friendship of God, we possess the purest source of enjoyment, and the best security against temptation and danger? Let us evince the high estimation in which these are held by us, by our endeavours to preserve and cultivate them. “ Wherever our treasure is, there shall our “ hearts be also.” If we allow ourselves to entertain the notion, that, from outward and temporal possessions, our chief happiness is to arise, these will no doubt become the great objects of our pursuit, and will principally occupy our attention and care ; but if, on the contrary, it is our settled conviction, that inward tranquility and peace, confidence towards God, and the lively hopes of immortality, which are the native fruits of the Spirit, are by far the most valuable possessions, in that case we shall hold
 fast

fast faith and a good conscience with unceasing vigilance, and suffer no earthly object or interest to come in competition with them; we shall seek the kingdom of God, in the first place, having this as our great and principal concern, to preserve our heart pure and unsullied, an habitation fit for the Divine Spirit, a temple consecrated to his worship and service. If, therefore, it is indeed our earnest, our supreme desire, to possess that peace of God that passeth all understanding, let us study to walk before him in the land of the living, endeavouring to become perfect, thinking and acting habitually with a view to his approbation; for, if we seek the Lord we shall find him, if we seek him with all our heart and with all our mind. Thus, having glorified him here upon earth, we shall at length be admitted into his more immediate presence in that Temple which is above, “ where we “ shall see him face to face, and know “ even as we are known.”

In

In the *last* place, and to conclude. Have we ever tasted in our own heart that undisturbed serenity and peace which is the fruit of the Spirit of God? must we not have felt, at the same time, a generous ardour to communicate these blessings to others, and to render them partakers with us in this heavenly joy? This is an effect as necessarily proceeding from the influence of this divine principle, wherever it prevails, as the emanations of light and heat from the Sun when he arises upon the earth ; for God is Love.

What pleasure is so transporting to an ingenuous mind as that of doing good? but to form a scheme of beneficence, which respects not merely a single individual, or even a few select and personal friends, but is meant to be extended to a wide circle in society, which proposes, for its end, not a partial or a temporary relief only, but a complete deliverance, and the fullest enjoyment of our nature, reaching forward to
the

the utmost limits of our existence, and which is fitted to diffuse its effects from age to age. To be animated by such views and motives as these, is to feel that heavenly enlargement of heart which proceeds from the influences of the Divine Spirit dwelling within us. It is to be filled with the fulness of God. Such is that God-like principle to which this Society owes its establishment, and whose happy effects, in some measure, correspond to the high origin to which it is ascribed.

It is your's, under God, and by the aids of his grace, to dissipate the mists of ignorance by the enlivening light of the gospel of Jesus; to rescue the souls, which, for want of instruction, are ready to perish, from the gloomy yoke of superstition, from the debasing habits of vice and sloth, and to vindicate them into the glorious liberty of the children of God; in a word, to contribute to the establishment of a kingdom more glorious to the purchaser than that of

the most renowned conqueror, even a kingdom of righteousness and peace, of pure and heavenly joy, reaching to eternity ; for ye are fellow workers together with God, and with his Son Christ Jesus. To as many, therefore, as are engaged in this divine undertaking, and who are actuated by a corresponding spirit, may these words of the Apostle be with propriety addressed. " Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you." May not the children who are yet unborn, but who are destined to reap the benefit of this institution, seem to arise, in their succeeding generations, and bless the memory of their liberal benefactors ? Nay, may we not suppose the spirits that have been thus redeemed, ascending to heaven in all ages, adding new lustre to their crown of glory ? for they that have turned many to righteousness shall shine as the stars for ever. Now that all of us may be blessed with that enlarged and fervent charity, which is the end of the command-

ment,

ment, and the bond of perfectness, which will teach us to resemble God here, and fit us for the enjoyment of him hereafter. may God, of his infinite mercy, grant, for the sake of Jesus Christ. To whom, with the Father, and Blessed Spirit, be ascribed all glory, dominion, and praise, for ever. Amen.

APPEN-

A P P E N D I X.

*An ABSTRACT of the Proceedings of
the Society for Propagating Christian
Knowledge, from June 1781, to October
1782.*

THE plan laid down by the Committee of Directors, for the management of the several branches of the business of the Society, being already approved of by former General Meetings, and subjoined to the annual Sermons printed for them, it is unnecessary to repeat their resolutions.

The chief business of the Directors has been to execute the designs proposed in such a manner as to promote, to the utmost of their power, the pious and benevolent designs of the Society, without injuring the capital stock. They have suppressed such schools as appeared to be of little benefit, and erected others in their
stead,

stead, where they had the prospect of their being more extensively useful. They have also made some additional new erections, at the request of several gentlemen in the Highlands, who have not only agreed to furnish the necessary accommodations for the masters, but to pay the half of the salaries. They wish to give every encouragement to those who discover the same charitable intentions that the Society has in view.

It is with regret the committee observe, that so many complaints have been made to them, by their schoolmasters, of the want of necessary accommodations, particularly of school-houses. As these were expressly promised before any salary was granted, the Directors think themselves ill used by these gentlemen and inhabitants, who have been so inattentive to an object in which they themselves are chiefly concerned. Though the Directors are willing to allow them a reasonable time to build houses, and
are

are not inclined to take an advantage of an occasional neglect, yet they have already suppressed several schools on account of continued complaints; and, if the proper accommodations to others be not soon granted, they will be reluctantly obliged to withdraw the salaries from them likewise, however necessary such stations may appear.

Agreeably to the resolutions of last year, almost the whole of the money belonging to the Society is laid out on heritable bonds, in sums from L. 1000 to L. 4000 each; in addition to which security, obligations are given by responsible persons in Edinburgh, for the regular payment of the interests.

Though the directors have the pleasure to think that the affairs of the Society are in a prosperous state; yet they regret, that, from the narrowness of their funds, they are still obliged to refuse many applications for schools, where they appear to be
very

very necessary. They hope, however, that, by the continuance of the public aid, they shall be, in a few years, enabled to render the design of the Society yet more extensively useful ; and flatter themselves, that no fidelity or attention shall be wanting on their part to forward the desired end.

They thankfully acknowledge the donations they have received from several very honourable and respectable friends of the Society, and hope they shall continue to merit their countenance and protection.

They mention, at this time, with sincere regret, the loss of a very worthy member and benefactor to the Society, the late Mr Dickson dyer in Edinburgh. Though he lived in no high rank in life, yet he was not less distinguished by his beneficence, than by his sincere and unaffected piety. He was, in a particular manner, a zealous friend of this charitable institution, to which he was a liberal contributor while he lived,
and

and left to it a genteel donation at his death. They trust that he shall receive a higher reward, than is in their power to confer ; but they think it their duty to offer this small tribute of acknowledgment to his memory.

They mention with no less sincere regret, the late unexpected death of another most valuable member, the Rev. Dr Dick of this city. He was not only distinguished by superior abilities in his profession, but the Society lay under particular obligations for his services while he continued in the direction.

18 AP 68

As a summary state of the Society, in which their present views and designs are mentioned, is now in the press, and will be soon published, it would be superfluous to anticipate, in this abstract, what is there fully explained, and to which the friends of this charitable institution are referred.

F I N I S.

